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The work as a whole is impressive, the style is simple, the language clear, the reasoning in the main logical. Hilbert quotes freely and buttresses his position with many great names. The volume may rank as among the best defenses of orthodox religion.

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### PROBLEMS IN PRESENT-DAY FAITH

This book<sup>1</sup> is in line with Doctor Orr's other defenses of the idea of supernatural religion. He contends that evolution alone cannot account for the existence of the Christian religion, for it is inconceivable that higher forms of religion can be developed out of lower. The improvement must come from a supernatural factor, not from immanent forces or from changing environment. Christianity rests upon a unique revelation made through the redemption history recorded in the Old and in the New Testament. Except where the enlightening influence of this special revelation is felt, "impartial study shows the history of religion to have been rather that of the obscuration of what purer light may originally have been possessed." The task of the book is to explain the nature of the unique revelation which is contained in the Bible. By emphasizing three factors, viz., (1) the redemption history, which constitutes the revelation proper, (2) the inspiration of divinely endowed men who guided that revelation history by word and deed, and (3) the record of this revelation and inspiration in the Bible, Dr. Orr believes that partial and indefensible conceptions may be corrected.

What is the outcome of his investigation? The inspiration of the biblical authors did not exempt them from dependence on the ordinary sources of historical information, and consequently does not render their statements immune from historical criticism; it did not release them from belief in the current scientific ideas of their times, and thus does not exempt them from scientific criticism; it did not dictate the literary form of their messages, and hence allows place for literary criticism. But after having made these statements, Dr. Orr introduces several cautionary remarks. We may admit that Ecclesiastes is pseudepigraphic without destroying our belief in its inspiration; but to ascribe Deuteronomy to any author except Moses would be disastrous. We may recognize the large use of parable; but it would be a serious matter to regard the story of Jonah as fiction. We may recognize the use of legend in the book of Jude, but we must beware of

<sup>1</sup> *Revelation and Inspiration*. By James Orr. New York: Scribner, 1910, vii + 224 pages. \$0.75.

considering the book of Genesis as largely legendary. Just how and why these and similar distinctions are to be made is not very clearly indicated. Moreover, when it is stated that revelation is always limited by the stage of religious culture to which an age has reached, so that revelation in Old Testament times was compelled to admit into itself practices which later were discovered to be morally indefensible, it becomes difficult to feel that Dr. Orr ascribes to supernatural powers as much influence as is demanded by his thesis. Of course, one who knows the Bible has no question as to its exceptional character as a record of religious achievement. But after so many concessions as Dr. Orr is compelled to make, is it not a stronger apologetic position to seek for the causes of the superiority of the biblical religion by a thorough-going use of critical methods, than to attempt to withdraw those causes from the reach of criticism by locating them in a supernatural realm admittedly beyond the reach of our understanding?

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The attempt<sup>2</sup> of John Wilson to present the full sweep of the idea of Revelation seems at first sight to be merely an improved statement of the ordinary Christian apology as against naturalism, but in reality it is much more. It is rather a devotional work of a very high order, a meditation on the religious meaning of the universe of our perception and on the message of the biblical writings. It cannot be said that there is anything exactly new in either the method or the ideas of the book but the author is the master of a style which for dignity, force, clearness, and warmth is rarely equaled today.

The question, How far is the character of the God depicted in the Christian revelation commensurate with the grandeur of the material cosmos as exhibited in the most recent discoveries of science, the author tries to answer by viewing first of all the vastness of the universe and the infinitely complicated organization of its minute constituent elements as a grand system of reality related to our mental and physical activity and as a base out of which our physical life arose. The "cloud of innumerable whirling atoms" becomes "a complex harmony as if its component particles had been dancing in responsive accord with some celestial music." The manner in which Mr. Wilson in this part of his work has compressed the results of his most extensive reading on scientific subjects into small dimensions without sacrificing its wealth of suggestion is admirable.

<sup>2</sup> *How God Has Spoken, or Divine Revelation in Nature, in Man, in Hebrew History, and in Jesus Christ.* By John Wilson. Edinburgh: Clark; New York: Scribner, 1909. xvi + 344 pages. \$2 net.

Next follows a discussion of revelation as seen in human nature everywhere, in the Hebrew religion, in the Incarnation, and the Atonement. The scope of the work prepares the reader for such an interpretation of nature as shows its meaning and worth, in the climactic unfolding of life from the lowest animate being to the highest spiritual being, in perfect personality. But those high expectations which the early part of the work arouses are realized only in part in the later portions. While the literary form and the profound moral tone of the work are sustained throughout, the author's discussion of the Christian revelation is hampered by an effort to uphold views of history and faith and a conception of the divine communion with man which makes revelation an ordered, successive, external communication of doctrinal truth. For example, the philosophic conception of a metaphysical incarnation of Deity in Christ is assumed to be a truth conveyed by revelation, and then in defense of it we are told (183) that "some form of kenosis must be and is actually held by all who are faithful to New Testament teaching," and there is a Logos that had a conscious existence from eternity. The "subconscious origin of the soul" and some sort of metempsychosis become a means of meeting the difficulties of the doctrine. The body is even called (315) a prison-house for Christ.

The more strictly doctrinal portion of this valuable book needs reconstruction.

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Something of the effect of the modernist movement on the Catholic church in France may be gathered from a volume from the pen of the Archbishop of Albi<sup>3</sup> containing four essays on current theological topics, to which are joined two funeral orations. The subjects are, "Evolutionism in Relation to Religion," "Criticism and Tradition," "The Church and Science," "The Bible and the Religions." The author's aim, as indicated in the preface, is to defend the church against the charge that it is opposed to science: "The act by which the religious authority guards the deposit of revelation and fixes the faith is at the same time a rein and a stimulant to critical activity, theological and apologetical."

The first and most important of the essays is intended to refute A. Sabatier's *Philosophy of Religion*. Religion is objectively given to meet human need and can not arise from within man. Without such positive religion all we have is an individual illuminism that leads to absolute scepticism. Sabatier's theory—contrary to Protestantism with its authoritative Bible, and Catholicism with its Bible-interpreting church, makes

<sup>3</sup> *L'église et la critique*. By Mgr. Mignot. Paris: Gabalda, 1910. xi+314 pages. \$3.50.

religion a matter of the temperament and every man's true. In this connection he asks the characteristic and tell-tale question: "Which of the prophecies, for example, would have been applied to the Savior if the church had not determined the sense?" He will have nothing short of oracles, authentic responses from God. Notwithstanding some concessions, he must belittle the work of science and his final reply to Sabatier is dogmatical—Sabatier's views are un-Christian even when the terms used are Christian.

In the three other essays the position is not different and the discussions overlap. It does not seem probable that any priest who has been infected with the modern spirit is likely to be influenced in his opinion by this work. The writer appears as a cultivated and pious official, possessed of a matter-of-fact view of things and a worthy desire to preserve the church intact, who when he philosophizes is guided by a practical end rather than by an interest in the discovery of truth, for the truth, for him, as given in dogmas, is fixed for ever.

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### THE HASTINGS ENCYCLOPÆDIA OF RELIGION AND ETHICS

To the editors and publishers of this work<sup>1</sup> recognition is due for a magnificent courage in projecting so large a work in a comparatively new field. For, in spite of the conjunction of "ethics" with "religion," the latter is the principal interest. That the trait was courage and not rashness is happily proved by the reception which the first two volumes have met. Yet an inevitable element in the data on which judgment is to be formed is the size of the work. For this is not a series of disconnected volumes from which a selection may be made, but one work which subscribers are obligated to take at a cost of eighty dollars. The size and scope are such that a rival or supplementary work is out of the range of immediate commercial probability; in other words, the editors have pre-empted the field. Having done this, they have assumed no ordinary responsibility. While they have clearly seen and wisely seized a great opportunity, they have the larger task of living up to it. And this task is much greater than that so well performed by the senior editor in the more limited field of biblical

<sup>1</sup>*Encyclopædia of Religion and Ethics*. Edited by James Hastings, M.A., D.D. with the Assistance of John A. Selbie, M.A., D.D., and Other Scholars. Vol. II, "Arthur-Bunyan," New York: Scribner; Edinburgh: Clark, 1910, xxii + 901 pages. \$8.00.